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"NOT SLOTHFUL IN BUSINESS: FERVENT IN SPIRIT."

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Poetry.

Found Dead.

Found dead—dead and alone;
There was nobody near, nobody near,
When the outcast died on his pillow of stone—
No mother, no brother, no sister dear,
Not a friendly voice to soothe or cheer,
Not a watching eye or a pitying tear.
Found dead—dead and alone,
In the roofless street, on a pillow of stone.

Many a weary day went by,
While wretched and worn he begged for bread;
Tired of life, and longing to lie
Peacefully down with the silent dead.
Hunger and cold, and scorn and pain,
Had wasted his form and seared his brain,
Till at last on a bed of frozen ground,
With a pillow of stone, was the outcast found.

Found dead—dead and alone,
On a pillow of stone in the roofless street—
Nobody heard his last faint moan,
Or knew when his sad heart ceased to beat.
No mourner lingered with tears or sighs,
But the stars looked down with pitying eyes,
And the chill winds passed with a wailing sound
O'er the lone spot where his form was found.

Found dead—yet not alone;
There was somebody near, somebody near,
To claim the wanderer as his own,
And find a home for the homeless here.
One, when every human door
Is closed to his children, scorned and poor,
Who opens the heavenly portal wide;
Ah! God was near when the outcast died.

TIME.

Threefold is the march of time,—
The Future, lame and lingering, totters on;
Swift as a dart the Present hurries by,—
The Past stands fix'd in mute Eternity.

To urge his slow advancing pace
Impatience naught avails,
Nor fear, nor doubt can check his race
As fleetly past he sails.
No spell, no deep remorseful throes,
Can move him from his stern repose.

Mortal! they bid thee read this rule sublime;
Take for thy counsellor the lingering one—
Make not the flying visitor thy friend,
Nor choose thy foe in him that standeth with-
out end.

Biographical.

JOHN CALVIN,

THE FATHER OF THE PURITANS.

Was the son of a notary at Noyon, where he was born in the year 1509. His education was carefully attended to, first in the neighbourhood of Noyon, then at Paris, Orleans, and Bourges. Though he took orders, received preferment in the church, and preached occasionally, yet his studies were specially legal, and the profession of the bar was that for which he was eventually designed. At Bourges he acquired some slight knowledge of Greek, and his teacher imbued him with the principles of the Reformation. At twenty-three years of age his father died, and young Calvin, now his own master, determined to abandon the study of law and devote himself to theology. With this object he proceeded to Paris, and entered the Sorbonne. Here a curious incident happened which has never been fully explained. Nicholas Cop had been appointed rector of the University, and in that capacity had to deliver an oration. This oration was written for him by Calvin, and to the horror of the whole university, it proved to be a thorough outspoken proclamation of the sufficiency of Scripture, and of the doctrine of justification by faith alone. The whole Sorbonne was up in arms. Cop had to fly to Basle to escape indictment; and young Calvin, whose share in the transaction had become known, had very speedily to follow his example. After many adventures and perils, in the course of which he published the first edition of his "Institutions," with a preface addressed to Francis I., written when only in his twenty-sixth year, he found himself once more at Noyon. His brother had died, and he visited his birth-place by stealth, in order to arrange for the disposition of his family property; having

completed this, he set out for Switzerland, where he intended to settle. Basle was his destination but the direct road thither through Lorraine was now blocked up, and he was compelled to make a circuit so as to pass through Geneva. He intended only to remain in the city a single night, and to proceed to Basle next morning; but Farel, who had introduced the reformed faith into the city and canton, hearing of his arrival, found him out, and after many importunities induced him to take up his abode there. In the history of the world there have been few conjunctures more obviously and remarkably providentially than this. Calvin at once found a centre and sphere of action from which he could influence all Christendom. From Geneva he wielded a power over Europe comparable to that of the Pope, and gained for the city the title of the Protestant Rome. Dr. Schaff in a recent number of the "American Biblical Repository," remarks—

"The history of Switzerland, Germany, France, the Netherlands, Great Britain, and the United States, for the last three centuries, bears upon a thousand pages the impress of Calvin's mind and character. He raised the small republic of Geneva to the reputation of a Protestant Rome; he gave the deepest impulse to the reform movement, which involved France in a series of bloody civil wars, furnished a host of martyrs to the evangelical faith, and continues to live in that powerful nation, in spite of the horrid massacre of St. Bartholomew and the revocation of the Edict of Nantes, the Dragonades, and exile of hosts of Huguenots, who carried their piety, virtue, and industry to all parts of Western Europe and North America. He kindled the religious fire which roused the moral and intellectual strength of Holland, and consumed the dungeons of the Inquisition and the fetters of the political despotism of Spain. His genius left a stronger mark on the national character of the Anglo-Saxon race and the churches of Great Britain than their native reformers had done. He may be called in some sense the spiritual father of New England and the American republic. Calvinism in its various modifications was the controlling agent in the early history of our leading colonies; and Calvinism is, to this day, the most powerful element in the religious and ecclesiastical life of the western world."

Whilst he was entering upon that wonderful career of wide-spread and lasting influence, he devoted himself with intense ardour to effect a thorough reformation of life and manners in Geneva. The city had only recently escaped from the ecclesiastical slavery and loose morality of the Papacy; and now to the vices inherent in that form of corrupted Christianity, there had been added those of an almost anarchical and uncurbed licentiousness. Calvin, with Farel, and their colleagues, insisted upon the maintenance of a religious discipline. Mistaking, as we think, the true province of government, they endeavoured to repress not only crimes, but vices and sins, by inflicting heavy penalties upon them. "In their zeal," says Mr. Dyer, in his admirable life of the great reformer, "they frequently overstepped the bounds of discretion, and confounded what was really innocent in the same anathema with what was fundamentally vicious. Cards, dancing, plays, were absolutely prohibited; all holidays, except Sundays, were abolished, and that was observed with the strictness of the Jewish Sabbath. Marriage was ordered to be solemnised with as little show as possible; if the bride or her companions adorned themselves in a fashion contrary to what was evangelised, they were punished with imprisonment. The church bells were dismantled and cast into cannon; the citizens were ordered to attend sermons and to be at home by nine o'clock in the evening."

Police regulations of this kind would have been found oppressive anywhere; in a city inhabited by a French population, accustomed to the license of Catholicism as it exists in the south of Europe, they proved insupportable. Calvin and his coadjutors refused to yield in a single point. The result was that on May 22nd, 1538, sentence of banishment was pronounced against them; and they left the city, "shaking off the dust from their feet for a testimony against it," and saying that "they would obey God rather than man." The next three years were spent by Calvin in banishment. During a great portion of the time he lived at Strasburg, where

he was pastor of the French Protestant church, and professor of theology in the university. Here he published the second edition of his "Institutions," in a very expanded form, a treatise on the Eucharist, and a commentary on the Epistle to the Romans. If the strict and rigid discipline instituted by Calvin had been found hard to bear, the confusion, dissoluteness, and disorder which succeeded it proved absolutely intolerable; and so early as October, 1540, the Council of Geneva invited him to return. For a long time he refused; at length, on the 13th of September, 1541, he re-entered the city in triumph.

In one of his letters he gives some account of his ministerial and pastoral work. He preached every day in each alternate week; every other day he delivered lectures on theology; every Thursday he presided in the Consistory; every Friday he took a principal share in a meeting held for Scriptural discussion. He constantly and regularly took part in the house to house visitation which he instituted throughout Geneva; in the course of which every household was periodically visited, and every individual catechised as to his doctrine and mode of life. His works form a library of themselves, consisting as they do of sixty large volumes; and most of them were written at this period of his life.

This does not complete the account of his labours. It would have been well for Calvin's character and reputation if it did. Misled by a mistaken theory of the province of government in relation to religion, he, as senior pastor, took upon himself duties equivalent to those of chief magistrate and superintendent of police at Geneva. These domiciliary visits, of which we have already spoken, were virtually affairs of the police rather than of the pastorate. Whatever vice, crime, heresy, or violation of the sumptuary laws, was discovered, formed the ground of a proceeding before the magistrates, and was severely punished. These prosecutions were sometimes ludicrous, sometimes terrible. Of the former class we may adduce the case of the slashed breeches. It seems that Calvin had procured an edict prohibiting the use of breeches slashed in the style then fashionable, and indeed universal among noblemen and gentlemen of other countries. In a letter written to Viret about the same time he says, "We have had some little trouble here lately about slashed breeches. When the *two hundred* had been summoned, we were all present. I made a speech, which in a moment extorted from them what they had eagerly swallowed; for I discoursed about corruption in general, premising that I was not speaking against these trumperies. They fell into a rage, and gnashed with their teeth, as they did not dare openly to shout. They learned, however, what they had not supposed to be the case, that the people are on our side."

This investigation into the wearing of slashed breeches led to a very terrible affair. Amongst the opponents of Calvin were the Captain General Amy Perrin, and the Syndic of City, Corna, with their families, and friends. We gather that they were sincere Protestants and patriots; that they were opposed to anything like dissoluteness or excessive license, but that they were averse to the extreme strictness which was now enforced. On one occasion they were accused of having danced in a private house. "It is ordained," so says the Register of 12th April, 1546, "that they all be imprisoned." The wife of Amy Perrin, who seems to have been somewhat light of tongue as well as of heel, answered Calvin insolently, and refused to name her accomplices in the dance. She was ordered to find security for her future good behaviour, in addition to imprisonment. Her husband fled to escape the sentence, but was incarcerated on his return, Corna, who had been deposed from the Syndicate, acknowledged his fault, and was speedily liberated and restored. The father-in-law of Perrin, who was also imprisoned, became suspected of adultery, was convicted and beheaded. His daughter, the wife of Perrin, not unnaturally thought her father innocent, and unjustly executed. She charged the min-

isters with having slandered him, and was again imprisoned; she, however, contrived to escape, and fled from the city.

Gruet was arrested on suspicion of writing a threatening letter, and leaving it in the pulpit. The unhappy man having been tortured twice a day for a month, at length confessed that he had placed the paper in the church, but to the last refused to discover his accomplices. He was sentenced to death, and was beheaded July 26, 1547. About the same period a child was beheaded for striking its mother; and another, condemned to the same punishment, for attempting to do so, with difficulty was let off with a public whipping.

Severity like this of necessity raised up opposition, and there were frequent tumults and riots in the city. On his death-bed he declared that he had, by God's help, prevented three thousand disturbances from taking place in Geneva. One such scene he describes in a letter to Viret, on the 14th December, 1547:—

"Yesterday the *two hundred* had been summoned. I publicly announced to my colleagues that I would go to the senate-house. We were there before the hour of meeting. We went out by the gate that is contiguous to the senate-house. Numerous shouts were heard from that quarter. These meanwhile increased to such a degree as to afford a sure sign of an insurrection. I immediately ran to the place: the appearance of matters was terrible. I cast myself into the thickest of the crowd, to the amazement of every one. The whole people made a rush toward me. They seized and dragged me hither and thither for the purpose of presenting my body to their swords. I exhorted them if they designed to shed blood to begin with me. The worthless, and still more the respectable part of the crowd, at once greatly relented. I was dragged through the midst into the senate-house; there fresh fights arose, into the midst of which I threw myself. All agree that a great and disgraceful carnage was prevented through my interposition. My colleagues meanwhile were mixed up with the crowd. I succeeded in getting them all to sit down quietly. God, indeed, protects myself and my colleagues to the extent that even the most abandoned declare that they abhor the least injury done to us."

We here see the source whence Puritanism flowed. It was the child of Calvin. Adamantine, inflexible, unrelenting, the slave and victim of an audacious and unflinching logic; following out its premises with unflinching hardihood to their ultimate results. It contained elements and embodied truths which it behoved the Church to learn; it constituted a phase through which it was needful Protestantism should pass; but because its truth was partial and its Christianity incomplete, its reign could not be lasting. It compelled respect whilst it lived, it demands our gratitude now that it has passed away; but it never could have won our love. We see it in all its good and evil, in all its strength and weakness, in the character of its founder. Calvin was the model puritan.

Origin of Watts's Hymns.

When Dr. Watts was a young man, and a candidate for the ministry, (says a recent article in the *North British Review*,) the congregation in which he worshipped, with his father's family, being one of those which did not eschew all psalmody, were accustomed, of course, to sing from the rude collections of Sternhold, or Barton, or other, like rhymesters, such as existed in that day. The collection did not come up to the standard which the devotional feeling and poetic taste of the young student craved, and having hinted his discontent, he was challenged to produce something better. Accordingly, on a subsequent Lord's-day, the service was concluded with the following stanzas, which if mentally contrasted by the reader with the monstrous doggerel the congregation were doubtless accustomed to, will be perused with a redoubled glow of pious and poetic exultation. This is a genuine gospel lyric, and the joy with which pious hearts instantly welcomed it, attests the peculiar and unequalled merit of Watts as a sacred song-writer:

"Behold the glories of the Lamb
Amidst his Father's throne:
Prepare new honors for His name,
And songs before unknown."